

WHEN SCHOLARS VISIT RULERS

Ad Daylami reported in Musnad Ul Firdaws from

Abu Hurayrah (Radi Allahu Anhu) who said:

"If you see a scholar mixing with a ruler often, then know that he is a thief"

(Ad Daylami, Firdaws Ul Akhbar, Vol 1, Page 276, No 1077 and also in Kanz Ul Amal, No 28973)

[Taken from the book: About Not Going To The Rulers, Page 66]

Man is affected by his environment and actions. Therefore, Islam guides us to which actions we should perform and which actions should be avoided and it also teaches us what environment we should live in and which people we should surround ourselves with.

Ibn Adiy reports from

Abu Hurayrah (Radi Allahu Anhu) who said:

"In Jahannam is a valley which seeks refuge in Allah seventy times a day which Allah has prepared for those who recited the Quran just to be seen in their actions. Indeed, the most detested creation to Allah is the scholar of the sultan."

(Taken from the book: About Not Going to The Rulers, Page 62)

The line of work one chooses affects his personality. The personal traits one gains from being in the medical field are different than those one gains from being in IT for example. Some professions make people coarse when others make them gentle.

Al Bukhari reported in his Tarikh, as did Ibn Sa'd in At Tabaqat from

Ibn Masud (Radi Allahu Anhu) who said:

"A Man visits the ruler and has his deen and when he leaves, he goes with nothing."

(It is found in the biography of Shabramah Bin At Tufayl, Vol 6, Page 208)

(Taken from the book: About Not Going to The Rulers, Page 95)

In some professions being polite is necessary for success in the field while in others profanity and rudeness is the rule. Even within the same profession one may find differences.

Ad Darimi reported from Ibn Masud (Radia Allahu 'Anhu) that he said:

"Whoever seeks knowledge for four (matters) enters the fire: to compete with the Ulema, to argue with the foolish, so that people's faces turn to him or so that he can use it to take from the rulers."

(Kitab Ul Ilm, Bab At Tawbikh Liman Yutlub Al Ilm Li Ghayrillah, Vol 1, Page 115)

(Taken from the book: About Not Going to The Rulers, Page 96)

The Prophet Muhammad (Salla-Allahu 'Alayhi wa Sallam) says that shepherds of goats and sheep are merciful while shepherds of camels are proud.

Narrated by Ibn Abbass (Radia Allahu 'Anhu) that,

The Prophet Muhammad (Salla-Allahu 'Alayhi wa Sallam) said:

"Whoever lives the life of a Bedouin becomes coarse. And whoever occupies himself with hunting becomes heedless and whoever visits the rulers falls into fitnah."

(Abu Dawud, Al Tirmidhi, Al Nasai & Al Bayhaqi and is agreeable)

Allah, the exalted says:

The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah's Commandments and His Laws) which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.

(Surah At Tawbah 9:97)

In the above quoted hadith, The Prophet Muhammad (Salla-Allahu 'Alayhi wa Sallam) mentions three actions and their effects on the person who performs them.

Ibn Masud (Radi Allahu Anhu) that,

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"Whoever makes his only concern, that being the Hereafter, then Allah will suffice him in regards to the concerns of the dunya. And whoever is split by following the concerns of the dunya, Allah will not be concerned about which of those things He destroys the person in."

(Ibn Majah, Al Bayhaqi; Kitab Ul Ilm, Bab Intifa Bil Ilm Wal Amal Bihi, Vol 1, Page 95, No. 257)

[Taken from the book: About Not Going to The Rulers, Page 98]

The first is living as a Bedouin. The Prophet Muhammad (Salla-Allahu 'Alayhi wa Sallam) says that life as a Bedouin makes a person coarse and rough in their character. The difficulty of life in the desert and the rough environment demand that man develops the traits that are suitable for his survival in such conditions.

Abu'sh Shaykh reported from

Umar (Radi Allahu Anhu) that,

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"Whoever reads the Quran and gains understanding of the deen and then goes to the companion of the ruler aspiring for what the ruler has in his hands; Allah will seal his heart and punish him with two times the punishment which he had not been punished with before that."

(Al Kanz, Nos. 29068-29069)

[Taken from the book: About Not Going to The Rulers, Page 91]

The second action is hunting. The ability to find the game and the desire to win against its abilities to deceive, hide and run from the hunter is exiting and can become an addiction.

This may lead to a person foregoing the responsibilities that they have and lead to shortcomings in their religion and thus The Prophet Muhammad (Salla-Allahu 'Alayhi wa Sallam) says they become heedless.

Narrated by Mu'adh Ibn Jabal (Radi Allahu Anhu) that,

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"There is no scholar who goes to the one who has authority out of obedience except that he has become a partner in everything that he will be punished for in the Hellfire."

(Al Hakeem in his At Tarikh & Ad Daylami)

[Taken from the book: About Not Going to The Rulers, Page 79]

The third action is visiting the rulers. The Prophet Muhammad (Salla-Allahu 'Alayhi wa Sallam) says that the person who visits the rulers falls into fitnah. In the commentary on Sunan Abi Dawud, Awn al Mabood, it says that the meaning of falling into fitnah here is losing one's religion.

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"There will be after me leaders, whoever enters to visit them, believes them in their lies and helps them in their oppression is not from me and I am not from him, and he will not be admitted into the Hawd. Whoever does not enter to visit them, does not help them in their oppression and does not believe their lies is from me and I am from him and such a person will be admitted into the Hawd."

(In the Sunan, Vol 8, Page 165, Tirmidhi, An Nasai & Al Hakeem)

[Taken from the book: About Not Going to The Rulers, Page 69]

In Tuhfat al Ahuthi, the commentary on Sunan al Tirmidhi it says: "that the one who visits the ruler and adulates him has fell into fitnah but the one who visits him and does not adulate him but advises him and enjoins him to do good and forbids him from doing evil then his visiting to the ruler becomes the greatest Jihad."

Al Bayhaqi reported from a man from Bani Sulaym who said:

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"Beware of the doors of the ruler!"

(Shu'b Ul Iman, Vol 7, Page 48, No. 9405)

[Taken from the book: About Not Going to The Rulers, Page 92]

Theses hadiths here refers to the rulers who fell into wrongdoing and oppression. So, what should we say about the scholars who visit the rulers of today who have left the folds of Islam altogether? If the hadith states that a person loses his religion by visiting an oppressive ruler what would happen to the religion of those scholars who visit the promoters of apostasy and the protectors of the enemies of ummah?

Al Hasan Bin Sufyan reported in his Musnad, and so did Ad Daylami,

From Ibn Umar (Radi Allahu Anhu) who said:

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

Fear the doors of the rulers and its surroundings for the closest people to them are the furthest from Allah. Whoever follows a ruler before Allah will have fitnah in his heart openly and inwardly and wara' (scrupulous piety and caution) will depart from him."

(Al Firdaws, Vol 1, Page 382, No. 1535)

[Taken from the book: About Not Going to The Rulers, Page 88]

Entering into the world of the rulers is a fitnah. Their world is an artificial and deceptive one when the scholars come from a pure and clean environment. The environment of the scholars is an honest and straightforward one and does not prepare them for what they face in the world of deception and lies of the kings. These rulers trick the scholars with their words and promises and they win over their loyalty by kind treatment and "gifts". Doesn't the Prophet Muhammad (Salla-Allahu 'Alayhi wa Sallam) say: "Give each other gifts and you would love each other"?

Narrated by Abu Sa'id Al Khudri (Radi Allahu Anhu) that,

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"There will be leaders who will be overwhelmed by cheats and insignificant people."

(Musnad Abu Ya'la, Vol 3, Page 24- 92, Ibn Hibban, Ahmad)

[Taken from the book: About Not Going to The Rulers, Page 71]

Indeed, some of these scholars have absorbed in their hearts the love of the rules like Banu Israel absorbed the love of the Calf. These rulers have entrapped many scholars in their webs and recruited them to the role of protecting them, their interests and the interests of their masters, the Jews and Christians, rather than protecting the religion of Allah and the Muslims.

Ad Daylami reported from Anas (Radi Allahu Anhu) who said:

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

Whoever gains nearness to one who possesses authority by an armspan Allah will distance the person from him by a long distance."

(Kanz Ul Ammal, No. 6291)

[Taken from the book: About Not Going to The Rulers, Page 90]

But there will always be a group of this ummah on truth protecting the religion of Allah and there are scholars who stand for the truth and sacrifice for it. There are scholars today who follow the footsteps of Ahmad ibn Hanbal who stood up alone for the truth only to become the Imam of Ahl al Sunnah Wal Jema'ah.

Ibn Abi Shaybah reported, did At Tabarani,

From Ibn Abbas (Radi Allahu Anhu) who said:

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"There will be leaders who you will know and reject, whoever stays away from them will be safe and whoever mixes with them will be destroyed."

(Al Kanz, No, 14404)

[Taken from the book: About Not Going to The Rulers, Page 94]